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This survey of recent folk-lore literature shows us also that extra-American investigators are attracted a great deal more by Central America, Mexico, and South America than by North America, the antiquities of the various Mexican, Mayan, and other Central American, Chibchan, Peruvian, etc., peoples proving a more tempting field than the less cultured tribes of the North. And, naturally, North American students have turned more to the peoples about them. German interests in Chile, the Argentine, Brazil, etc., have stimulated German scientific investigation of the folk-lore of the aborigines of those lands; so, too, with Italian interests in the Argentine and Brazil. The work actually done in these countries is rather underestimated in North America. So, also, the work done by Spanish-Americans, except perhaps in Mexico.

If one were tempted to generalize he might say: The study of Eskimo, Athapaskan, and North Pacific folk-lore is centred about legend and social institutions, inventions, implements, etc., — sociological, so to speak; that of Algonkian, Siouan, and Iroquoian, more closely related to language and thought, — psychical; that of the Pueblos, markedly ritualistic in adaptation to environment; that of Mexico and Central America, culture — commemorative with strong artistic and literary penchants. It will readily be seen that certain temperaments in scientific men are better adapted for the study of one of these groups than for that of another, that there is a natural, desirable gravitation to this or to that making for better work and better results. This fact is illustrated by the labors of those fellow-members whose loss we have had to deplore during the last thirteen years: Brinton (a genial generalizer), Cushing (unique in Pueblo work), Hoffman (deeply read in the lore of the Algonkins), Dorsey (a Siouan specialist, perhaps unequalled as a scientific linguist), Bourke (a *connoisseur* of the southern Athapascans), Hale (linguist and ethnologist, in his last years an Iroquoian specialist), Mallery (an unexcelled authority on gesture-language and pictography).

We rejoice still in the possession of a score or more of trained investigators, all doing good work and plenty of it. Though we have lost so many excellent laborers in the field, others are taking their place as skilled hands, and the harvest promises to be as rich as ever, richer indeed, if that can be. The present outlook for work in the folk-lore of the American aborigines is very optimistic.

If a suggestion as to particular publications be in order, it seems to the writer that the gathering together of a series of monographs on the folk-lore of the various stocks of North American Indians, continuative of the *Memoirs of the American Folk-Lore Society*, is extremely desirable, and it would be an apt recognition of the thirteen years' labors of the Society here summarized if some of its wealthy friends were to amplify its publication fund so as to make this possible.

Alexander F. Chamberlain.

EXHIBITION OF PUPPETS. One of the sights of Liège in Belgium is the numerous puppet-shows ("théâtres de marionnettes"). According to "Wal-

lonia" (vol. x. p. 56) there was opened towards the close of last January a "Puppet Exhibition," held under the auspices of the "Amis du Vieux-Liège" society. The exposition was competitive, and some 40 *impresarios* participated, the puppets exhibited numbering between 250 and 300 of all shapes and models, — knights, emperors, noble ladies, the famous legendary *Tchantchet*. The exhibition, which was very successful, was opened by the governor of the province, the burgomaster of the city, and the president of the Court of Appeal. Among the visitors was the minister of France at Liège.

KRAUS MUSICAL MUSEUM IN FLORENCE. In the "Archivio per l'Antropologia" (vol. xxx. pp. 271-297), a brief account, by A. Kraus, Jr., is given of the Kraus "Ethnographical-Psychological Musical Museum" in Florence, Italy, with a list of the 1078 specimens of musical instruments of all ages and peoples, aids, appliances, etc., therein contained. Here are to be found all sorts of human inventions in the way of making "sweet sounds," and sounds that can be only sweet to the inventors of some of the instruments in question, — instruments employed by savages in their initiation rites, by shamans making "medicine," by youths in love the world over, by priests and devotees of all religions, — flutes and pipes of shepherds, lutes and harps of minstrels and troubadours, instruments for the dance and for war, etc. The Kraus Museum has already been of great service to travellers, men of science, historians, and students of music, composers, and others. Of the 1078 numbers in the catalogue, Asia furnishes 118 (Japan being best represented); Australia and Polynesia, 21; Africa, 42; Europe, 640, besides 230 collections of aids and appliances for musical instruments; America, 25 (from north, centre, and south). Of the American specimens four are from Haiti, two are banjos, the rest come from various tribes of Indians, — Mexico is naturally best represented (7 items). Other peoples furnishing one or more instruments are Eskimo, Yakatat, Haida, Sioux, ancient Peruvians, Cayapú (Brazil), Paratintin (Brazil), Indians of the Amazon and of Pará.

DE MORTILLET AS FOLK-LORIST. Gabriel de Mortillet (1821-1900), the French anthropologist, is said to have written, at the age of fifteen, a critical note on "Amulets," which does not appear, however, in the list of his works compiled by Paul de Mortillet for the *Bulletins et Mémoires de la Société d'Anthropologie de Paris* (vol. ii. series v. pp. 448-464). Of his numerous publications, 1845-98, perhaps a dozen (including several books) had to do largely with folk-lore subjects, — pre-Christian cross, origin of hunting and fishing, prehistoric surgery, etc. His papers relating to America were: 1878. *Découverte de l'Amérique aux temps préhistoriques* (Congr. Internat. Anthr., Paris, pp. 267-269). 1877. *La cimetière d'Ancon au Pérou* (La Nature, 31 mars). 1885. *Les groenlandais descendants des magdaléniens*. (Bull. Soc. d'Anthr. de Paris, pp. 868-870.) 1897. *L'Atlantide* (ibid. 447-451.) His advocacy, in 1885, of the view that the Greenland Eskimo were the descendants of the men of the river-drift in France, caused no little discussion.